l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal



## CHAP. V.

### *Of their* HOUSHOLD FURNITURE, *and other neceſſary Utenſils.*

ALL the *Kamtſchatka* houſhold furniture conſiſts in diſhes, bowls, troughs, and cans made of birch bark. As theſe people have not the uſe of metals, we think it is proper to explain, how without the uſe of inſtruments of iron, they are able to perform their houſhold work, ſuch as building, ſawing, making of fire, dreſſing their victuals; being all the while ſo ignorant that they can ſcarcely count ten. How powerfully does neceſſity work upon the moſt inſenſible minds!

Before the arrival of the *Ruſſians* the *Kamtſchadales* uſed ſtones and bones inſtead of metals, out of which they made hatchets, ſpears, arrows, needles, and lances. Their hatchets were made of the bones of whales and rein-deer, and ſometimes of agate or flint ſtones. They were ſhaped in form of a wedge, and faſtened to crooked handles. With theſe they hollowed out their canoes, bowls, and troughs; but with ſo much expence of trouble and time, that a canoe would be three years in making, and a large bowl one year. For this reaſon, a large canoe or trough was in as great eſteem among them as a veſſel of the moſt precious metal and fineſt workmanſhip is with us; and the village which was in poſſeſſion of ſuch valued themſelves extremely upon it, eſpecially if they were maſters of a bowl which would ſerve for more than one gueſt. Theſe bowls they dreſs their victuals in, and heat their broth by throwing red-hot ſtones into it.

Their knives were made of a greeniſh mountain chryſtal, ſharp-pointed, and ſhaped like a lancet, which was ſtuck into a

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal



a wooden handle. Of ſuch chryſtals were made likewiſe their arrows, ſpears, and launcets, with which they continue ſtill to let blood. Their ſewing needles they made of the bones of ſables, with which they not only ſewed their cloaths together, but made alſo very curious embroidery.

In order to kindle fire they have a board of dry wood with round holes in the ſides of it, and a ſmall round ſtick; this they rub in a hole 'till it takes fire, and inſtead of tinder they uſe dry graſs beat ſoft. Theſe inſtruments are held in ſuch eſteem by the *Kamtſchadales* that they are never without them, and they value them more than our ſteels and flints: but they are exceſſively fond of other iron inſtruments, ſuch as hatchets, knives, or needles; nay, at the firſt arrival of the *Ruſſians* a piece of broken iron was looked upon as a great preſent, and even yet they receive it with thankfulneſs, knowing how to make uſe of the leaſt fragment either to point their arrows or make darts, which they do by hammering it out cold between two ſtones. All the ſavage inhabitants of theſe parts are particularly fond of iron, and know how to manage it very curiouſly. As ſome of them delight in war, the *Ruſſian* merchants are forbid to ſell them any warlike inſtruments; but they are ingenious enough to make ſpears and arrows out of the iron pots and kettles which they buy; and they are ſo dextrous when the eye of a needle breaks as to make a new eye, which they will repeat until nothing remains but the point. Even at the time when I was there it was only the better ſort and thoſe that lived near to the *Ruſſians* that made uſe of iron or copper veſſels, the reſt ſtill preferring their wooden diſhes.

It is ſaid, that the *Kamtſchadales* knew the uſe of iron even before the arrival of the *Ruſſians*; that they received it from the *Japaneſe*, who came to the *Kuriliſki* iſlands, and once to the mouth of the river *Kamtſchatka*; and that the name which the *Kamtſchadales* give the *Japaneſe* of *Shiſman* comes from *ſhiſh*,

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal



325 439 177 a needle. The *Japaneſe* certainly uſed to come and trade to the *Kurilſki* iſlands, for I found there a *Japaneſe* ſabre, a japanned waiter, and ſilver ear-rings, which could be brought from no other place.

321 531 Of all the curioſities made by theſe wild people with their ſtone knives and hatchets, nothing ſurpriſed me ſo much as a chain of whales' bones, found in an empty hut near the *Tchukotſkoi* Noſs, made of different links as ſmooth as if they had been turned, about a foot and a half long, and formed out of one tooth. It is very extraordinary that any of theſe wild people ſhould with nothing but ſtone inſtruments have been capable of making ſo curious a piece of workmanſhip, which was worthy of the beſt artiſt.

501 171 They have two methods of making their boats; one ſort of which is called *koaihtahta*, and the other *tahta*. The former do not differ from our fiſhermens' boats, except that the prow and ſtern are higher, and the ſides lower. The tahta has the prow and ſtern of an equal height; the middle is not bent out, but rather falls in, which makes it very inconvenient, eſpecially when there is any wind, as being very ſoon filled with water. They uſe the koaihtahta only upon the river *Kamtſchatka*, but the tahta in moſt other places. When any planks are ſewed upon the tahta they are called baidars, which are uſed by the inhabitants upon the *Bobrowoi* or Beaver ſea in purſuing the ſea animals. They ſplit theſe baidars, and ſewing them with whales' beards caulk them with moſs or nettles beat ſoft. The *Kuriles* of the iſlands and thoſe that live upon the *Lopatka* build the baidars with a keel, to which they ſew planks with whales' beard, and caulk them with moſs. In *Kamtſchatka* they make their boats of poplar wood only; but the *Kuriles*, having no proper wood of their own, are obliged to make uſe of what is thrown on ſhore by the ſea, and which is ſuppoſed to come from the coaſt of *Japan*, *America*, or *China*. The northern inhabitants of *Kamtſchatka*, the

## CHAPTER V

### METALS IN THE PREHISTORIC KAMCHATKA

In the beginning of the seventeenth century the Japanese Government prohibited all navigation beyond its home waters, and before the Russians conquered Kamchatka the Kamchadal were not acquainted with the use of metals. However, there is no doubt that some iron instruments and other Japanese goods had reached Kamchatka through the Kurilians, even before the Russian invasion. Mr. Torii says that the Japanese never traded directly with Kamchatka, as contended by Bogoras.[1] The Japanese, according to Torii, exchanged their goods with the Ainos of Yezo. The latter sold them to their Kurilian kin at the regular fairs on the Island Rasava, and the Kurilians delivered them to the Kamchadal and the Kamchadal brought them to the Koryak and Chukchee. Thus the Kamchadal got from the Kurilians swords, needles, iron pans, cotton stuff, dresses made of bark fiber, armors, plumb and silver earrings, belts with silver buckles, in exchange for fur-skins, before the Russians introduced metallic objects to them. In the excavations in many pits on the shores of the Kuril Lake, I found brass coins of the eleventh century, according to the decision of Professor Koganei, to whom I showed the coins. As the coins were only of one period we may draw the conclusion that at that period the Japanese trade with Kamchatka, through the Aino-Kurilian intermediary, was quite extensive.[2] The old Japanese coins had a hole in the center and it might be that Kamchadal women wore them as ornaments.

However, these trivial borrowings from the Japanese culture were quite insignificant and scanty and the real transition from the neolithic period to a metallic stage had taken place under the influence of the Russians, who brought to Kamchatka iron, copper, bronze and silver instruments, vessels and ornaments.

It was not so in central and western Siberia. There the Russians found old seats of metallic production. As the Russian invaders were chiefly warriors and not artisans they had to have recourse in their needs to native metal workers and iron smelters.

#### METALS IN SIBERIA

Siberia, as we have said, was acquainted with the use and manufacture of metallic objects, reduction of metals from their ores and making alloys before the Russian conquest. But the historical development of metallurgy in some places of Siberia was different from that of Europe.

[1] See Waldemar Bogoras, *The Chukchee*, p. 54.
[2] According to Krasheninnikoff (vol. II, p. 49, in Russian) the Kamchadal called a needle "shish" and the Japanese as processes of needles "shishamas."



[Pp. 22-36 have not been included in the file --Analyst]

5: Jochelson A-5 (1910-11) 1928 Kamchadal



longed-for smoke of a steamer appeared on the horizon, but it cruised in the sea many miles away, as it was not safe to come near the shallow shore in the turbulent weather. After three days of waiting the storm subsided, the steamer came nearer and a large boat was despatched to take us aboard. High waves almost capsized the boat and finally did at a distance of a few feet from the shore. We saw with horror that the four sailors were covered by the boat, but in a moment they appeared from beneath it with the rope in their hands and dragged the boat to the shore. When they had dried themselves in one of the houses we trusted ourselves and our collection from Kuril Lake to the frail boat and after two hours of struggle with the sea we mounted the rope-ladder of the steamer. Never before have I had such a stormy sea passage. After 5 days of sickness, sailing through the Kuril Strait, we reached Petropavlovsk, which we left for Vladivostok several days later on the last mail steamer of the season. The following remarks concerning the finds made on the Kuril Lake and the form of sites discovered in Kamchatka in general are necessary.

From the remnants of objects of Japanese culture no inference can be made as to the age of the sites. As we saw before (see p. 62) Japanese objects, such as coins, pieces of porcelain cups and metallic artifacts, might have reached Kamchatka at a very early date. Krasheninnikoff says (I, p. 48) that the old Kamchadal knew the art of hammering fragments of metal. They did not temper iron but, placing it cold on a stone, forged it with another stone instead of a hammer. If the eye of a needle broke, they flattened the broken end and drilled a new eye with another needle.

According to Steller (p. 320), the Kamchadal paid homage to pieces of iron obtained from the Kurilians. The iron was set up on a pole in front of the dwelling as proof of the wealth and special importance of its owner. Krasheninnikoff also states (II, p. 97) that every Kamchadal possessing a fragment of iron was deemed rich and lucky.

The Kamchadal, now Russianized, no longer live in subterranean houses, replacing the same by Russian block houses, or by huts of the Yakut type, also introduced by the Russians. According to the descriptions of Krasheninnikoff and Steller, the ancient Kamchadal earth-hut had no entrance room such as the Koryak use in their underground dwellings during the summer. The Kamchadal earth-hut was only a winter dwelling. Its smoke hole in the ceiling served at the same time as a window and door, through which one entered by descending along a log with notches or holes. This was the only entrance opening, but there was, however, an underground passage in the shape of a narrow channel, for the draught, which started from the hearth and came out of the house at the side. Women, children and the so-called transformed men used to go in and out through this passage. From the illustrations of the excavated pits of ancient Kamchadal dwellings we see that the channel-passage was an indispensable part of their habitations, and we see also from illustrations that it could be directed to different cardinal points. We may only surmise the reasons for such a diversity. We know that many of

Goldi RX3
Orok
Kamchadal RY3

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/570 cont./ them but from the two peoples between which they had wedged themselves on the island. It is certainly a remarkable fact that /571/ a poor and not very numerous nomadic people like the Orok does not satisfy its small requirements in iron utensils from the neighboring sedentary peoples, but rather make their own. Yet it is even more noteworthy that the Orok manufacture these articles in such quantities that they even use them as articles for barter in their trade with the Gilyak, who themselves are skilled in the smith's craft, indeed, more skilled than the Orok, and from whom the latter, no less than their tribal relatives on the mainland, the Amur Olcha, presumably once learned it. In Ytkyrn in the Tymy Valley I saw a number of knife blades of various kinds (from the belt-knife, fish knife, etc.), which the Gilyak had obtained in trade from the Orok on the Poro-nai for tobacco (a few leaves for each piece). They were only crudely made and entirely without handles, merely the basic raw material, so to speak, which still needed to be worked over individually for polishing, buffing, mounting, and decorating by the Gilyak in order to reach its final specifications. Thus, in the making of iron tools, the Orok play the role of suppliers of raw material, so to speak, for the Gilyak -- a relationship that rests, on the one hand, on the large requirements of the Gilyak for such tools, with only a relatively small quantity of raw material, and, on the other hand, the opportunity offered by the Orok to procure this material in greater quantities from the not too distant Japanese, either directly or through the Ainu. If in this whole situation the Orok occupy only a subordinate place in relation to the Gilyak they, on the other hand, manifest an unquestionable superiority in comparison with the Ainu, at most functioning only as middlemen for the raw material, and their far greater political independence with respect to the Japanese corresponds to this.

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In addition to the Ainu and Gilyak, there is still another Paleo-Asiatic people that received its first knowledge of iron from Japan. This is the Italmen or Kamchadal, and, to be sure, the iron, as in the case of the Gilyak, was brought to them by the Ainu.

/571 cont./

Ainu. Steller (1) and Krascheninnikof (2) expressly state that the

1. Beschr. von dem Lande Kamtschatka, p. 249, note a, and p. 320.

2. /Opis. zemli Kamchatki /Description of the Region of Kamchatka/" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, p. 49).

first iron implements of the Kamchadal, which they knew and used even prior to the arrival of the Russians in their country, were large Japanese iron needles, and their Kamchadal name also points to this origin of them, for "siihse" (according to Steller) or "schisch" (according to Krascheninnikof), as I have pointed out above (3), only means "Japanese" after the designation for

3. See pp. 407-412 above.

the Japanese passed on to the Kamchadal by the Ainu of the Kurile Islands. The Kamchadal, as Steller further reports, knew how to do some forging on these needles, which they presumably learned from the same Ainu who had brought them the needles. For instance, if the eye of the needle broke off during use, they made it red-hot, gave it a form like its former and by hammering it with a stone, /572/ and bored another hole in it with the help of another needle. Likewise prior to the arrival of the Russians, they also received through the Kurile Ainu pieces of Japanese iron ore. They knew of no other use for these, however, than to fasten them, if, as Steller relates, they were about 2-3 inches long and had roughly the shape of a knife, to the tip of a pole and set this up in front of their houses as a symbol of great respect and wealth. It is certain that this esteem of the Kamchadal for such an insignificant and in itself quite useless thing for them was based on information from the Ainu that this was the material out of which the Ssisan (Japanese), who in

K 823 A 439 823 186 /572 cont./ their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be A 439 435 seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

G A K 439 19 ● 325 For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

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1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, G A K 114 325 to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior

2: Schrenck--897 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Kamchadal RY3
Ainu AB6

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/572 cont./
of the continent (2), as may be presumed for various reasons,

2. See p. 247 above /untranslated/.

they still had no knowledge of iron and obtained this only after they had become peripheral peoples, that is, after they had been pushed to the extreme eastern coast of the mainland and to the islands and peninsulas lying in front of it and had thus arrived in the vicinity of Japan (3).

3. The question as to the origin and development of ironworking in Japan lies, of course, outside the scope of this work.

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If we now return to the Gilyak after this digression, this is the place, in concluding the above discussion of their weapons used for hunting on land and on the water, to mention a few other pieces of their armament. First to be mentioned here are two types of armor (Gilyak petsch) which are completely different in form, material, and origin, /573/ and which, to be sure, are no longer in use at present, but are of no little historical-ethnographic interest.

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One of them is iron armor (Gilyak wytsch-petsch). This consists of thin, longish, iron lamellas provided with holes, by means of which they are fastened close to one another on animal or fish skins with straps. The headpiece of this armor (Plate XLIV /see p.1024/, Fig. 2) has the shape of a helmet. The upper, rounded ends of its iron lamellas are bent back somewhat and wound with a strap; a piece designed for the protection of the neck hangs down from its lower edge. The breast or body piece (ibid., Fig. 3), of which I saw only individual parts (in the village of Tebach) consists of several rows of iron lamellas overlapping from top to bottom, which are wider and longer than those of the headpiece. In speaking of the Smerenkur (Gilyak) of Sakhalin, Mamia Rinsô (1) mentions this iron armor and says

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1. Op. cit., p. 194.